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"CHRISTIAN TEACHINGS ON PROPERTY."

The Commons

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 9.

CHICAGO,

JANUARY, 1898.

PHASES OF LIFE
IN CROWDED
CITY CENTERS

—•—

PROGRESS OF MANY
ENDEAVORS
IN HUMAN SERVICE

—•—

STUDIES OF THE
LABOR MOVEMENT

—•—

NEWS OF THE
SOCIAL SETTLEMENTS

—•—

SOCIAL WORK OF
THE CHURCHES

—•—

GROWTH OF THE IDEAL
OF BROTHERHOOD
AMONG MEN



MISS MARY E. MCDOWELL,
Head Resident, University of Chicago Settlement, Chicago.



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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 21.

CHICAGO.

JANUARY, 1898.

[FOR THE COMMONS.]

HYMN.

BY ERNEST HOWARD CROSBY.

Open our eyes, O Lord,
Who wander in the night.
One blessing to Thy Church accord,—
That it receive its sight.

Show us the world we make,—
This world of crime and pain.
Show us the want from which we take
Our fill of cruel gain.

Show us the clear effect
Of every thought and deed.
Make it so easy to detect
That he that runs may read.

Like us, our fathers groped.
Their eyes were holden too.
While they adored and prayed and hoped,
They lived as tyrants do.

They could not see the slave,
Oppressed and scourged and bound.
They could not see the look he gave
For help he never found.

Nor did their eyes behold
The horror of their laws,
Which hanged and burned both young and old
For every trivial cause.

And they who were the first
To point them out their sin,
Were mobbed, imprisoned, hated, cursed,
And killed by kith and kin.

O Lord, vouchsafe Thy grace,
That when again Thou send
A messenger before Thy face,
We greet him as a friend.

And may we with him dare
To choose th' eternal right;
But grant us first our fervent prayer,—
That we receive our sight!

Rhinebeck, N. Y.

MARY E. McDOWELL — A SETTLEMENT WORKER.

BY JOHN P. GAVIT.

It was a blazing hot day last summer when I asked a bright-looking little girl out in the Stock Yards district where the University of Chicago Settlement might be. She looked at me in blank amazement for a moment, and then averred that she never had heard of no such place. I chanced to know that the settlement was just four doors from where we then stood, but I had a bit of a

theory, which the little girl's reply abundantly verified—for she was just coming from the said settlement, with a book under her arm which I knew she had drawn but a moment before from the settlement library. So I proceeded to test my theory further.

Five saloon-keepers within a short distance had never heard of the place, and a neighboring grocer wanted to know what in the unmentionable I was talking about. The policeman on the beat seemed equally ignorant, and none of the children I met knew of any such strangely-named enterprise. One rather intelligent looking street-car man laughed at me as he assured me that I was miles from the place—"the University of Chicago is way down by Sixty-third street, man! How did you ever get way out here?"

But let me confess the whole truth. Every child of them all, the saloon-keepers without exception, the emphatic groceryman, the policeman and the conductor all lighted up with pleasure when I changed my question and asked if they knew where Miss Mary McDowell lived! "Sure!" they cried, "we know her! She lives right down there over the feed store—why didn't you ask for her first—what was that queer place you said you wanted to find?"

I was glad that my theory was verified, but I was more glad still to have this unconscious testimony to the hold which one woman has gotten upon a neighborhood in which she has lived but three short years. The institution with the complicated name was nothing at all in that barren neighborhood; the loving personality of a ministering woman was what the people knew, and their faces brightened as they spoke of her!

The first time I met Mary McDowell she presided as hostess to the Federation of Chicago Settlements in the tiny quarters where the University Settlement began its work—a wee band-box of a place—and I was sure then, as I know now, that with the same grace, the same *bonhomie*, the same gentle good-fellowship, she would welcome to her home, be it palace or hovel, the laundress around the corner or the Empress of India. She is a typical "settlement feller," and probably that is the best I can say of her.

Mary E. McDowell was born in Cincinnati, of

that everlasting and omnipresent southern New England stock, that "does exploits" wherever it goes. They were people who thought a good deal of "blood," but she was saved from being an aristocrat by her father's conversion at forty years of age. He was an officer during the war, first on the staff of his brother, General Irvin McDowell, and then a commander in the Western Pay Department. He was a genial, social, rather worldly man, who, at the age of forty, left the conventional church, in which he had been raised but which he had not joined, and became a member of an old-fashioned Methodist chapel on the banks of the Ohio river in Cincinnati.

"Ship-carpenters were the pillars and saints in that church," Miss McDowell told me the other day, "and I consider my introduction into that democratically Christian fellowship the beginning of my social education. I was eleven years of age at this time, and joined this dear old church with my father. It was an epoch in our family life. My father being an inventor, a mechanical engineer, a railroad man, a soldier, our social circle was more inclusive than that of any other family I knew in my childhood. I remember meeting at our table private soldiers, dirty and sick, often just out of Libby Prison—carpenters, blacksmiths, generals, governors, and ex-President Hayes has been often with us.

"Then, my early life was in a neighborhood of working people, many of them poor. My grandfather's home, where I was born, was one of those old homes left on the edge of a growing city. Not being a strong girl, and being very nervous, my education was rather slipshod—first public, then private, then back again to the public school—I cannot remember receiving much from my school life, but my social life in church, at home and away from home has been to me a liberal education."

Pressed for the sources of the impulse leading to her present social work, Miss McDowell said, "To Jane Addams, of Hull House, and to Elizabeth Harrison, of the Chicago Kindergarten College, I owe a debt of gratitude I shall never be able to pay, for helping me to make definite the growing belief in the solidarity of humanity, which I first received from St. Paul and from Jesus Christ. I came into the settlement through my interest in children, as a kindergartner, but I believe now that even the kindergarten cannot do its legitimate work without the awakening of mothers to see that they are a social force, and in the teaching of everyone that not only can a life not live to itself, but neither can a neighborhood, a city, a nation. More and more I believe in the fundamental democratic principles underlying the Settlement Movement, and because they serve to give freest expression to my

ideas of religion, making objective the ideals I have long held—therefore I more and more love the idea and work of the settlement."

When I told Miss McDowell that I was asking these questions for such a sketch as this, she said a characteristic thing, "Oh, don't say anything that is personal or good—only, if you think it will help anyone to think of these things, you might give some of the reasons for my social feeling. That is not personal, but is something outside of myself and yet possessing me, and it may go on to possess others."

That is Mary McDowell, whose work speaks for her when she will not speak for herself. The impress of her individuality is upon hundreds of lives in many parts of Chicago and the West, for the cheery message of her loving heart passes on to others, whether she speaks, or directs the work of the settlement in the reeking Stock Yards district whence comes the meat that two continents eat unthinking, or whether she moves in simple life, a Christian disciple among her fellow-men.

CHRISTIANITY AND PROPERTY.

Bibliography of Literature Containing Christian Teachings and Ideas on Ownership.

Through the kindness of Professor George D. Herron, of Grinnell, Iowa, we are able to present the bibliographical list, recently prepared by him, of literature since the early Christian centuries containing Christian teachings on ownership of property. We present it without comment at present:

I.

THE FATHERS OF THE EARLY CHURCH.

1. Origen's "Answer to Celsus," Chapter III.
2. The Sermons of Chrysostom before his exile from Constantinople. All through Chrysostom's sermons are many references to economic matters.
3. Canon Farrar's "Lives of the Fathers," Vol. 2d, chapter 18 on Chrysostom. MacMillan's, New York and London.
4. Neander's Chrysostomus.
5. See Ambrose's "De Tobia," "De Officiis Ministrorum," lib. 103, "De Nabuthe" 513 and 607. Also references in his work on "Virginity."
6. Augustine. See Farrar's "Lives of the Fathers," Vol. 2d, chapter on "Augustine as a Bishop," with references on pages 365 and 366. Also examine the "City of God."
7. Nitti's "Catholic Socialism," chapter III, including references. MacMillan's, New York and London.
8. Nash's Genesis of the Social Conscience, page 206, the rest of the chapter, including the references. See also appendix and references at end of book. MacMillan's.
9. See Gore's "Incarnation of the Son of God," pages 228 and 229. Scribner's, New York.
10. John Brisben Walker's "Church and Poverty." Cosmopolitan Publishing Co. New York.

11. "Arys the Lybian," a novel, anonymous, published by Appleton's, New York.

II.

PROPERTY IN THE DEVELOPMENT OF CHRISTIAN THOUGHT.

1. Uhlhorn's "Conflict of Christianity with Heathenism," pages 104 to 118, then 191 to 198. Scribner's, New York.
2. Harnack's "Monasticism, its Ideals and History." Christian Literature Pub. Co.
3. Hatch's "Influence of Greek Ideas and Usages on the Early Christian Church," specially chapter on Ethics and concluding chapter. Also his "Organization of the Early Churches." Hibbert Lectures. Rivington's, London.
4. Weissacker's "The Apostolic Age of the Christian Church," page 52 and pages immediately following. Scribner's, New York.
5. The whole of the second volume of Maurice's "Moral and Metaphysical Philosophy" ought to be carefully studied. MacMillan's, New York.
6. Tolstol's "Kingdom of God," exegetical parts; also exegetical parts of "My Religion." Cassell Pub. Co., New York, and Thos. Y. Crowell & Co., Boston.
7. "The Secret of Catholicism," by Rev. Wm. Barry, D.D., National Review (London), August, 1896.
8. "My Quest for God," by John Trevor. London, Labour Prophet Office.
9. "Society the Redeemed Form of Man," by Henry James. Boston: Houghton, Osgood & Co.
10. "Civilization: its Cause and Cure," by Edward Carpenter. London: Swan, Sonnenschein & Co.
11. "The Evolution of Property," by Paul Lafargue. London: Swan, Sonnenschein & Co.
12. "The Theory of Human Progression," by P. E. Dove. New York: The Humboldt Publishing Co.
13. "The Christian Revolt," by John C. Kenworthy. London: William Reeves, 185 Fleet Street, E. C. Also by Mr. Kenworthy: "The Anatomy of Misery," "From Bondage to Brotherhood." Brotherhood Publishing Co., Croydon, London.
14. Notice Henry George's acknowledgment all through his works, that Christianity literally carried out means communism. Also to the same acknowledgment in Rousseau's works. It is very interesting also to go through the works of George William Curtis, and notice how persistently he is touched by the communist ideal of Christ.
15. Darmsteter's "Essays," I and II. Houghton, Mifflin & Co.
16. As a scientific comment on Jesus' doctrine, in Matt. 5:42, read "The Social Philosophy of the Charity Organization Society," by J. A. Hobson, the English economist, in "Contemporary Review," Nov., 1896.

III.

IN THE REFORMATION.

(Property in the Teachings of the Reformation, and the Catholic Revival preceding the Reformation.)

1. Sabatier's "Life of St. Francis." Scribner's, New York.
2. Morrison's "Life of St. Bernard." MacMillan's, New York.
3. Nitti's "Catholic Socialism," page 71, with references. MacMillan's, New York.
4. Ashley's "English Economic History," Vol. I, chap. III. MacMillan's, New York.
5. Langland's "Vision of Piers the Plowman." New Ed-

tion by Stafford Brooke and Kate M. Warren; London.

6. "A Dream of John Ball," by William Morris.
7. Proudhon's "What is Property?" pages 349 and 363.
8. Green's "Longer History of English People," Vol. III, specially chapters III and IV.
9. B. O. Flower, "The Century of Sir Thomas More."
10. Thomas Hughes' "Life of Alfred the Great."
11. Hyndman's "Historical Basis of Socialism," specially chapter IV.
12. E. Cholsy, "La Theocratie à Genève au temps de Calvin."
13. Carl Marx's "Capital and Capitalism," chapter 27, and indeed the whole of part VIII.
14. "The Journal of John Woolman;" introduction by the poet Whittier, published by Houghton, Mifflin & Co. Fabian Tract No. 79 contains a bibliography of Woolman's writings on political, social and economic questions—questions to which the author came from an intensely spiritual point of approach.
15. The following "Translations and Reprints from the Original sources of European History," published by the Department of History of the University of Pennsylvania:
 - "The Early Reformation Period in England," Woolsey, Henry VIII, and Sir Thomas More. Edited by Edward P. Cheyney, A. M. Vol. I, No. 1.
 - "The Period of Early Reformation in Germany," Edited by James Harvey Robinson, Ph. D., and Merriek Whitcomb, A.B. Vol. II, No. 6.
 - "English Towns and Guilds," Edited by Edward P. Cheyney, A.M. Vol. II, No. 1.
 - "England in the Time of Wycliffe." Edited by Edward P. Cheyney, A.M. Vol. II, No. 5.

ARNOLD TOYNBEE AN ECLECTIC.

He died too soon, in any case, to construct a system. But if he had lived a hundred years he would still have remained an eclectic. He was the apostle, not of a scheme, but of a spirit. No wonder that he was the despair of all extremists. Here was a man whose glowing fervor, whose absolute unselfishness, whose whole-hearted devotion to the cause of social progress surpassed that of any fanatic of them all. Yet he was absolutely devoid of fanaticism. . . . While health lasted no man had a calmer judgment, or imposed the dictates of that judgment with more indomitable will upon his own ardent temper. . . . Toynbee had the moral genius which could wed enthusiasm to sobriety and unite the temper of the philosopher with the zeal of the missionary. —*Alfred Milner.*

The loss of labor in begging for work is sad to contemplate. With four men waiting and watching for one job and the whole transient population hunting about for odds and ends of employment, it takes about four days' labor to find one day's work. Under the proper system of exchange, there would be no floating population prowling about in search of bones and crusts thrown from the tables of those who are so fortunate as to have anything left over. All would have homes and be secured in the right to self-employment at fair rates of exchange. It is just as great an indignity for a man to be obliged to ask employment from a fellow being as it is to ask for bread.—*The Commoner, Portland, Ore.*

MINISTERS' TRAINING.

Canon Ingram, of Oxford House, London, Suggests
a Foreign Missionary Sojourn for
all Ministers.

Rev. A. F. Winnington Ingram, warden of Oxford House, in East London, has been appointed canon of St. Paul's cathedral, and will be obliged, shortly, to give up his active work in the settlement. Canon Ingram has been the most effective worker in East London, and as rector of St. Matthew's has been able to combine the work of church and settlement, as he assures an interviewer from the *British Weekly*, without prejudice to either. One of his first sermons at St. Paul's contained some suggestions for the ministry which, as the *Outlook* says, showed that his training in the poor quarter of London "has not been without effect."

He suggests that there should be a continual passing to and fro between the foreign and home field, and that young men should spend several years of their ministerial lives abroad before beginning their work at home. His illustration he draws from the social settlement work. Many who are going into the ministry and into other fields spend some time in the social settlement, thus becoming acquainted with men and life, and are, therefore, better qualified for their future career. Canon Ingram would have it as natural for the young clergy to find themselves at Delhi, Cawnpore, Calcutta or Zanzibar, as now for an undergraduate to find himself in one of the social settlements at home. He uses these words:

"There must be no talk of a man having put his hand to the plow.... He has to test his vocation, and he scarcely can test it unless he tries. A vast majority will stay, at any rate for a good spell of work, and when they do come back they will be apostles of the colonies or apostles of the mission field from which they have come, as undergraduates or graduates who have stayed in Bethnal Green are the apostles of Oxford House."

THERE IS ALWAYS THE FIELD.

Commenting on this statement, the *Guardian* says:

"When men complain that there is no work for them at home, why are not they more ready to take work abroad? Have they faced the fact that there are three vacancies in Lahore, three in Madras and seven in Delhi, for all of which there is money provided to pay the worker, but no workers yet to go? If it were a common thing for men to work on some mission in India or the colonies until they are thirty-five, we might hear fewer complaints of the impossibility of getting a curacy after that age. The grievance would then be transferred to the incumbents, and have as its text the impossibility of

finding a curate under thirty-five. The only objection that we can imagine is that a young man might plead that he had no vocation for mission work. But in that case, might he not do well to begin the inquiry a little earlier, and to ask himself whether the absence of vocation did not cover a larger field—whether, in short, he were fitted for the clerical life at all? Officers in the army think it not a hardship but an honor to be sent on foreign service for a part of their career; why should a different feeling be apparently common among officers in the Church?"

The *Outlook* thinks there are really no serious objections which can be offered to the suggestion of Canon Ingram, continuing: "It may be said that the young men will remain abroad only long enough to get fitted for the work, and then will give it up. The reply will be: Many will doubtless remain, and all will give the missionaries the advantage of their help for a limited time, while they themselves secure such an appreciation of what the ministry and missionary service are, as could be secured in no other way.... Many ministers without fields profess to be anxious to work for the Kingdom. If no field opens for them at home, why should they not take up work abroad? There are not too many ministers in the world, but there are too many in some localities. What is needed is not a diminution in number, but a better adjustment of the forces."

MINISTERS DISCUSSING AFFAIRS.

Social Topics on the Program of a Southern Ministerial Conference.

The appearance of the social interest in Southern churches is indicated by the increasing number of programs sent us of ministers' meetings and church gatherings whereat social matters are a prevailing topic. From the ministerial association of Huntington, W. Va., and vicinity, comes a program containing such topics as "The Merits of a Curfew Law," "Trials and Progress of the Afro-American," "The Problem of the City's Poor," by the Overseer of the Poor; "Hindrances and Helps of a Public Prosecutor," by that official; "The Future of the Federal Principle," "Jane Addams and Hull House," Review—"The Genesis of the Social Conscience," by Rev. H. S. Nash; "Hindrances and Helps to Our Educators," "The Temperance Question Brought Down to Date," Review—Cornellison's "Religion and Government in the United States," "Moral Reforms Through Municipal Legislation," by an attorney; "Christian Morals and Social Pleasures," Review—"Christian Missions and Social Progress," "Helps and Hindrances to the Administration of Justice," by a judge.

Notes of the Social Settlements

A STREET IN THE SLUMS.

I slowly wander through the crowded street
And see the people swarming on my way,
Hear clatter of their hundred thousand feet,
And watch their faces, stolid, grave or gay.

And there are children—children everywhere;
Some sprawl before you, some go running by,
Some shouting here, while some are singing there,
The elder laughing as the younger cry.

Their hands and faces all are soiled and smeared,
Brown, naked, muddy all their legs and feet;
Young savages in city cellars reared,
The gypsies and the Tartars of the street.

A crowd of buxom, ruddy-visaged girls
In saucy gladness down the sidewalk comes;
Doves of the alleys, hovel-hidden pearls,
The roses and the lilies of the slums.

A proud young mother, nursing twins, sits there,
One at her breast, one fallen fast asleep;
A tall policeman treads with lordly air,
As though the kingdoms all were in his keep.

Down there a beggar's old hand-organ squeaks,
Fruit-venders, unshaved peddlers standing nigh;
The freckled newsboy runs and calls and shrieks,
Street-cleaners, porters, bootblacks, plodding by.

Here, wearing ear-ring hoops of solid gold,
A rich Italian matron goes in black;
And here a toothless, bearded beldame old
Bends with the burden on her crooked back.

I watch the old Jew in his clothing-shop,
The curious sign in Hebrew at the door;
I see him call his country friends to stop
And view the untold wonders of his store.

And last I note the old primeval curse
That comes to all, in squalor and in state;
That small white coffin yonder in the hearse
Leaves one more shabby home disconsolate.

—Walter Malone, in *Harper's Weekly*.

COLLEGE SETTLEMENTS.

EIGHTH ANNUAL REPORT OF THE ASSOCIATION.

New York, Philadelphia and Boston Settlement Work
Reviewed—Report of Electoral Board.

The eighth annual report of the College Settlement Association, for the year ending October 1, 1897, is just issued in pamphlet form. It shows receipts for the year of \$7,259.77, including \$1,427.19, balance from last year; expenditures of \$5,517.34, and a balance on hand of \$1,742.43.

The Electoral Board, which consists of representatives of the various college settlements, reports with regret the loss of two of its head-workers, Miss Katherine B. Davis, of Philadelphia, who, however, pursues sociological studies at Chicago University with a view of further settlement work,

and Dr. Jane E. Robbins, of New York, who resumes medical practice.

"The board has come to realize," says the report, "that it is impossible to depend so largely as had been hoped for residents on women who can give their whole time to settlement work, and pay their board as well. Few women can give themselves to the work, unless by some means they can defray their expenses. It has, therefore, seemed desirable to make an organized effort to secure scholarships to be used to pay the board of residents at the various settlements. It is hoped that workers can thus be retained longer than would otherwise be possible, and that in time there will be a body of experienced workers with the training needed to fit them to hold salaried positions, and thus remain permanently in the work."

"Settlement methods," the Secretary notes, "have crept into all forms of philanthropic work, and the idea of residence, once so strange, is now the corner stone of almost every such effort. In time, we may hope that the heaven will have worked so well that no separate institution will be needed as its medium—and then, when it is the usual thing for earnest men working for reforms to live among the conditions they wish to change—the settlements will have reached their end and will die a natural death, leaving the work of reform to advance unimpeded by ignorance of conditions and mutual prejudice."

NEW YORK SETTLEMENT.

What is presumably Dr. Robbins' final report as head-worker of the New York College Settlement, reviews the year's good work, especially with the children, and adds:

"In all our work we have tried to keep before our eyes our two aims to help the neighbors and to know the neighborhood. The resident who comes with an earnest desire to be of help is usually the quickest to appreciate the simplicity and beauty in the lives of many of our neighbors, and to feel how much there is for us to learn. To want to be of help to someone is human nature, and tenement house people are quick to feel that such a wish on our part is a very natural one. It is only necessary to look back eight years to realize that we have learned something about Rivington street, and we have passed on our knowledge to a wide circle of friends. The newspaper accounts of the slums have carried the most exaggerated notions far and wide. If it were not for the questions sometimes asked by our visitors, and for what we hear when we are away on our vacation, it would not seem possible that intelligent people could hold such absurd ideas about New York tenement house life. Even if we had done nothing more, it has been worth while leaving our comfortable homes to

prove that we can have a pleasant life and congenial friends on the East Side."

The New York settlement reports expenses last year of \$8,311.99, of which the College Settlements Association furnished \$3,000.

WORK IN PHILADELPHIA.

A year of thorough, studious, earnest service is evident from the brief outline of the Philadelphia settlement. A sociological study class, many lectures, active co-operation in the Fifth Ward campaign for better school government, the residence of two settlement Fellows, investigating the condition of the 10,000 colored people in the adjoining Seventh Ward, are features of the work reported, in addition to the mere routine clubs and classes.

The expense of the work during the year was \$6,225.96, of which \$1,000 was given by the College Settlements Association.

SUGGESTIONS FROM DENISON HOUSE.

The feature of Miss Helena S. Dudley's report as head worker of the Boston College Settlement (Denison House) is her comment upon the question of the wisdom and propriety of seeking to share the more advanced education with the working people. She condenses the conclusions of herself and fellow residents thus:

"1. The working people want what we can give. Not of course all of them. A small proportion in any class care for the intellectual life; naturally a less portion of those absorbed in toil. But many are ready and eager to advance beyond the subjects covered by a common-school education, and will show sacrifice and patience to do so.

"2. You cannot make scholars out of people whose chief nerve force is given to manual work all day long. You must take them as they are, ignorant and immature.

"3. The lack of training is compensated for to a certain degree by unspoiled intuitions, and a poetic sensitiveness in artistic and literary lines, rare in more highly trained students. If you cannot turn out scholars, you can make happier women [people].

"4. A little culture, with all the joy and enlargement it brings, can be gained—let us boldly say, it is worth gaining—without any basis of education.

"5. The subjects most profitable for working-women to study, are not, as a rule, utilitarian subjects, but those which enrich the imagination."

The cost of the Boston work last year was \$7,449.14, including \$4,634.94, extraordinary expense for putting into tenable repair the house adjoining the former quarters, and into which the settlement grew. The College Settlements Association appropriated \$1,000 to the work.

RELIGION IN SETTLEMENTS.

Lincoln House, Boston, Avows its Position on the Subject in its Annual Bulletin.

Lincoln House, Boston, boldly avows its position on the question of religious teaching and conversation in the settlement, in its annual Bulletin for 1897. While there are many settlements and especially many settlement workers, who would not agree with the stand which Mr. William A. Clark, the resident director, takes in this matter, the question is thoroughly a debatable one, and it is well to have the issue squarely and fairly raised. This is the way Lincoln House looks at the matter:

"It is our settled policy to make no effort to influence our young people along religious lines. Nevertheless the religious dynamic (if idealism can be so regarded) is doubtless the greatest source of power in our work, but our aim is purely ethical. As a result of this attitude toward religion we have the sympathy and commendation of priest and rabbi. We believe, from our own experience, that purely social organizations should simply stand for inorganic religion, and that without words.

"The social worker is not a *dilettante*, taking up work among the poor as a fad, nor, on the other hand, an excessively earnest person 'with a mission.' It is to be hoped that he is normal, and is sensitive to humorous situations. He is not a missionary or a charity worker. The charity worker gives goods directly or indirectly—a very important service. The missionary says: 'Accept this gospel which I have for you.' The social worker gives of his society, of his personality. The social worker finds things in common with less fortunate people, and they work together or enjoy together."

WORKING GIRLS' CLUB IN BUFFALO.

Enterprising Young Women Who Have Established a Comfortable Home.

Under the leadership of Mrs. Wm. T. Emory, and other bright young women, the Working Girls' Club of Buffalo is meeting with deserved success. This enterprising club rents a house for \$1,000 a year and pays a matron, cook and three or four helpers to do the housekeeping. Membership fees are one dollar a year, rooms rent for two dollars a week, and good meals are furnished for the low price of ten cents.

The club is in no sense a charity, but pays its own debts, puts needed repairs on the house and lays up money in the bank.

Teachers do generously give their services to classes in cooking, sewing and music for a nominal price of ten cents apiece, and friends with talent, or influence, furnish some entertainment for the

girls every week. One night it was an amateur play, which proved so successful that the girls mean to provide a stage and have stage-properties of their own.

SETTLEMENT NOTES.

The Berean Settlement, in Detroit, Mich., has just finished its first year.

The next meeting of the Federation of Chicago Settlements will probably be held on Saturday evening, February 26.

The marriage is announced of Miss Elizabeth Gibbons, resident at Hiram House, Cleveland, to Mr. George Davis. Mr. and Mrs. Davis will continue in residence at Hiram House.

The *Hull House Log*, issued monthly by Hale House, Boston, is a bright and effective means of circulating the news of that settlement among its neighbors and settlement constituency.

The Federation London Settlements, which meets semi-annually, had its meeting January 31, with an address by Percy Alden, of Mansfield House, on "Some American Settlements."

Miss Carol Dresser (Wellesley '90), resident of the Denison House, Boston, and Rivington Street Settlement, New York, in past years, is now head of the Elizabeth Peabody House in Boston.

Miss Anna Davies, M. A. (Lake Forest University), who was resident for some weeks at Robert Browning Hall, in London, became head-worker at the Philadelphia College Settlement, January 1.

The 1898 leaflet of the Roadside Settlement, 720 Mulberry street, Des Moines, Iowa, shows that the work goes on, increasingly effective and developing in many ways. This is the second year of the settlement.

The *Hull House Bulletin*, for January-February, is one of the most thoroughly representative outlines of settlement work that we have seen lately. The twelve pages are full of suggestions for settlements and settlement workers.

The account of Goodrich House, Cleveland, published in *THE COMMONS* for October, 1897, has been made up into "Chicago Commons Leaflet No. 4," and may be obtained for two cents each, postpaid, upon application to *THE COMMONS*.

The new officers of the Co-operative Union of America, elected at the annual meeting of the Union, reported in the January issue of the *American Co-operative News*, include as president, Rev. Robert E. Ely, of the Prospect Union.

If Miss Jane Addams, of Hull House, should sue and recover damages from the Chicago papers jointly for the recent outrageous caricatures which have purported to be faithful likenesses of her, she could endow Hull House for all time!

Greatly to be regretted on many accounts is the suspension of publication of the *College Settlement News*, until lately published by the Philadelphia College Settlement. It was a breezy little sheet, full of the good spirit of the settlement, and reflecting well the good work of the group under whose

auspices it was issued. It has been arranged that the unexpired subscriptions shall be filled by *THE COMMONS*.

An attractive program of the work of Goodrich House, Cleveland, is at hand, showing the hours of their varied and growing work.

In February the new Victoria Women's Settlement in Liverpool will open in its permanent quarters at 322 Netherfield Road, North, with a fine work, built up in the temporary rooms occupied during the few months since the beginning of the enterprise.

Dr. Furnivall, the eminent English Shakespearean authority, recently demonstrated his interest in the London social settlement which bears Robert Browning's name, by giving to its library over 200 volumes of the texts of the Early English Text Society and of the new Shakespeare Society.

Miss Edith Kerrison, of the woman's branch of Mansfield House, better known as "Sister Kerrison," has been elected a member of the West Ham Board of (poor law) Guardians, heading the poll in the Plaistow Ward by a substantial majority. It was the settlement influence that secured her this victory.

Miss Mary Kingsbury, who has been assistant head-worker at the New York College Settlement since September, became head-worker January 1, succeeding Dr. Jane E. Robbins, who will resume her practice, probably in the neighborhood of the work in Rivington street, which she has so splendidly served for several years.

The new Eighth Ward Settlement House in Philadelphia, at 922 Locust street, is directed by Miss Grace E. Mallory, as head resident. Its work so far includes kindergarten, cooking and sewing classes, and special emphasis in various ways upon co-operation with city departments in sanitary improvement. There is but one resident as yet.

Dr. Stanton Colt, of the London Ethical Society, and founder of the New York Neighborhood Guild (now the University Settlement, at 26 Delancey street), has begun the publication of the *Ethical World*, at 17 Johnson's Court, Fleet street, London, E. C. Its high moral and literary tone entitle it to a leading place in the ethical literature of the day.

Largely a children's work, thus far, is the newly established Neighborhood Guild, at 13 Perkins Place, Buffalo. There are girls' and boys' clubs, savings bank, kindergarten and mothers' meeting, and it is expected that the various lines will extend into the homes of the neighborhood, and build up a community life. Miss Marion G. Haynes is in charge, as yet the only resident.

ANNOUNCEMENT.

The following announcement was sent out with each copy of the *Philadelphia College Settlement News* for January:

"It has been decided to discontinue the publication of the *College Settlement News* with the present number. As there is some confusion concerning the dates of subscriptions, it is requested that those to whom any numbers are still due, notify the editor, 617 Rodman street, who will see that *THE COMMONS* (Chicago) is sent in its stead. This we consider the best paper devoted to the interests of Settlements and we hope that *THE COMMONS* may receive some new subscribers from our list.

THE EDITOR."

"God and the People."

The Commons

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DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

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Advertisements—First-class advertisements desired at reasonable rates, which will be furnished upon application.

ALL COMMUNICATIONS

Relating to this publication should be addressed to

JOHN P. GAVIT,
Editor THE COMMONS,
140 North Union Street, Chicago, Ill.

No. 21. CHICAGO. JAN. 31, 1898.

TWO THINGS are evident in the interview with George Cadbury, the great English cocoa maker, which we publish this month under the head of "Labour Studies." One of these things, and the most valuable, is the fact that the head of a great manufacturing establishment, employing 2,500 workers, sees the indisputable fact that the organization and progress of the working people is actually in the interests of their work, and indeed of their employer. The other fact is that the average manufacturer of England is far more intelligent upon the subjects involved in the discussion of the Labour Movement than the average American of the same position. The greatest need of the day in this field is that employers, and people of the middle class generally, should be better informed on economic subjects than they are. The average workingman in American cities is far better

informed on the great industrial questions of the day than his employer. This is somewhat true in England, but far less so. It would be next to impossible in England, for instance, to find a person in an intelligent company who would confuse the terms or the ideas of socialist and anarchist, socialism and anarchism, whereas, to the majority of fairly well-informed middle class folk in this country, they are still regarded as synonymous. We are badly in need of the appreciation of our own failings and of effort to become wiser.

MORAL CONTINUITY.

A GOOD man said lately that what the world most needed now was that men should have moral earnestness, and an earnest audience applauded the saying. And it was partly true; yet it obscured the greater truth. What we are needing now is not so much moral earnestness as *continuity* of moral purpose. Any honest man has moral earnestness—enough to-day to last him till to-morrow or next day. But the trouble is that to-day he is morally earnest—or earnestly moral—about this, to-morrow about that, and yet another day about something else. Not often does he break down and be earnest about nothing, or not earnest at all.

The folks who do things in the world of moral endeavor are those possessed by some great truth, who *stick to it*. Wherever you find them, they are at the business of their lives, and with due allowance for growth and changing conditions they are at the *same* business once for all. It is as true in moral effort as in the scramble of sordid "business" that the rolling stone gathers no moss. The men who lead the forlorn hopes of reform to success are those whose lives are tuned to some great principle, possessed of some great idea, and who follow it through thick and thin to the last ditch. Almost everybody has moral earnestness in some degree; it is only the truly great whose earnestness is characterized by continuity of purpose.

PLANS FOR "THE COMMONS."

HITHERTO, the circumstances have made it necessary for THE COMMONS to confine itself more largely to the news aspects of the settlement progress, and to present those matters in a more popular vein than would be demanded by a constituency composed solely of settlement workers. The time seems to have come, however, for a widening of scope, and it is hoped that, beginning with the next issue of THE COMMONS, each number will contain some more general discussion of the subjects related to the settlement movement. The point of view will always be that of the settlement, but it is evident that many topics of a general character must be presented in order to exhibit the

settlement idea and method. Discussion is now in progress of the feasibility of a settlement quarterly of a more general and pretentious character. Such a periodical would have many advantages, and would be cordially welcomed by THE COMMONS, but whether that comes to fruition or not, we hope to fill more and more thoroughly the field that we have thus far occupied alone—that of a somewhat general and popular representative of the settlement idea and movement, interpreting its view to the common man and woman, and serving as a medium of interchange and communication among the settlements.

WE GREATLY regret that of the most interesting exchange that comes to us we are unable to read more than one-eighth. The *Labor World*, of Tokyo, has one page in English, which we always read with great interest—the rest is in Japanese! Mr. Katayama, of Kingsley Hall, is deeply interested in this paper, which is one of the most encouraging signs of the awakening self-consciousness of the working people of Japan. More power to its spicy pages!

SHORT-SIGHTED indeed is the glorying of some English employers, and not a few American newspapers, over the apparent failure of the great strike of the English engineers, just come to a close. The effort to suppress trades-unionism is a reactionary attempt to drive the labor movement back over nearly a century of hard-won progress, and it will fail. It is a doubly foolish attempt on the part of capital, for every apparent failure of the milder efforts of trades-unions for better conditions simply drives more and more workingmen into the rapidly growing schools of ultra-radicalism.

THE TWO SEEDS.

To a man were given two seeds. One he planted in the sand, and for lack of nutriment and care it grew a withered life, and bore no bloom or any good thing. The other he planted in rich ground, and it flourished greatly, and bore beautiful flowers and good fruit. And the man said, "Blood will tell." He did not know that both came out of the same pod.—*Berry Benson, in the Century.*

Prince Mohammed Ali, brother of the Khedive of Egypt, is said to be in love with an American. He will be permitted to marry the girl of his choice if the Khedive has a son born to him. Otherwise Prince Ali must choose a partner among the ladies of his own rank for the sake of the succession. The fact that princes who are willing to become commoners are getting so numerous seems to indicate that the king business isn't what it used to be.—*Literary Digest.*

Studies of the Labor Movement

CONDUCTED BY PROFESSOR GRAHAM TAYLOR.

"COME hither, lads, and hearken
For a tale there is to tell,
Of the wonderful days a coming, when all
Shall better be than well.
And the tale shall be told of a country,
A land in the midst of a sea,
And folk shall call it England
In the day that's going to be.

"There more than one in a thousand
Of the days that are yet to come
Shall have some hope of the morrow,
Some joy of the ancient home.
For then, laugh not, but listen
To this strange tale of mine:
All folk that are in England
Shall be better lodged than swine.

"Then a man shall work and bethink him,
And rejoice in the deeds of his hand,
Nor yet come home in the even
Too faint and weary to stand.
Men in that time a coming
Shall work and have no fear
For to-morrow's lack of earning
And the hunger-wolf anear.

"I tell you this for a wonder,
That no man then shall be glad
Of his fellow's fall and mishap
To snatch at the work he had.
For that which the worker winneth
Shall then be his, indeed,
Nor shall half be reaped for nothing
By him that sowed no seed.

"O strange, new, wonderful justice!
But for whom shall we gather the gain?
For ourselves and each of our fellows,
And no hand shall labor in vain.
Then all Mine and all Thine shall be Ours,
And no more shall any man crave
For riches that serve for nothing
But to fetter a friend for a slave."

—William Morris.

AN EMPLOYER ON LABOR.

GEORGE CADBURY'S VIEWS OF THE ETHICS OF THE QUESTION.

Head of an Establishment Requiring 2,500 Employees, Who Favors Unions, Shorter Hours and Compulsory Arbitration.

We suspend the regular course of our studies in and consideration of the Labor Movement as a whole, to make space for a striking interview in the *British Trade Review* of January 1, with Mr. George Cadbury, of Birmingham, Eng., of the great firm of cocoa makers, and the employer of nearly 2,500 workers. Apropos of the recent great engineers' strike throughout England, and the practical failure of voluntary arbitration in settling the matter, the *Review* is inclined to favor compulsory arbitration, and cites New Zealand and other colonies as examples to prove that it works in prac-

tice. Mr. Cadbury had written the following letter, which was widely quoted throughout England:

BIRMINGHAM, December 14, 1897.—*Dear Mr. Burns:*—During the conference between the masters and the Amalgamated Society of Engineers I have discontinued my weekly subscription, but arbitration without an impartial arbitrator has not been satisfactory. I would advise British workmen at the next Parliamentary election to support such candidates only, whether Liberal or Conservative, as would vote for a bill which would make arbitration in trade disputes compulsory as in New Zealand. Without such protection the toilers have never been able, in the long run, to participate fairly in the result of their labor. The weekly contributions made by the engineers in work, also by other trades unionists, prove the value of trades unions in developing forethought and self-reliance. By maintaining the standard of wages they tend also to prevent the unequal distribution of wealth which might ultimately be the ruin of our country. For these reasons, until the masters are willing to have an impartial arbitration, or the matter is fairly settled, I will recommence and continue the payment of £50 per week. Yours truly,
GEORGE CADBURY.

"Yes," said Mr. Cadbury, in reply to the interviewer, "that is quite correct. I wrote that letter, and I am still of the same opinion."

"How many weeks have you been subscribing?"

"This is the tenth week, but as it is Christmas time I am doubling my contribution, and just as you came in I was drawing a check for £100, instead of the usual £50, and I hope others who are subscribing will follow the same course, for I think that when the men are making such great personal sacrifice for a principle, as they are, they deserve all the support they can get."

ETHICAL REASONS FOR UNIONS.

"My reasons for supporting trades unions are largely ethical. Without such bodies wages are brought down to the lowest point; take for example the case of the seamstresses of London, whose wages are only just sufficient to keep soul and body together. Only trades unions can secure collective bargaining. Without them, the individual workman must always be at a great disadvantage compared to the employer. They tend to high wages and thus to the more equal division of the wealth of a country, which can only be termed truly prosperous when the bulk of its inhabitants are living in comfort. England with all its colonies and wealth cannot be said to be a prosperous country while millions of its people are on the verge of starvation and living in unhealthy slums."

"You think then that our working classes under the present condition of things are worse than that of other lands?"

"The condition of toilers in America," replied Mr. Cadbury, "is, on the whole, very much better than the condition of toilers in England; but I am most anxious that our Australasian and other Colonies shall take a step further, and that legislation and fiscal arrangements shall, as far as possible, prevent vast accumulations, either of land or money, in the hands of one individual."

"I believe you have a high opinion of the possibilities of New Zealand?"

"Yes; I look upon New Zealand as the paradise of working men, and compulsory arbitration as adopted there has been one cause of this."

"But can we suppose that, because compulsory arbitration is successful in a comparatively new community like New Zealand, with chiefly agricultural pursuits, it would be suitable for a manufacturing nation like England, with its old established institutions and with its multiplicity of industries?"

"That objection has been raised in other quarters," replied Mr. Cadbury, "but I do not at all see why compulsory arbitration should not answer equally well in England. The more trades there are, and the more people engaged in them, the greater is the need to prevent disputes; and the more severe is likely to be the disturbance to trade occasioned by permitting those disputes to go unsettled."

"Then your view is that the State should, in the interests of the people as a whole, exercise its paternal prerogative to the full, in the same way that the head of a household may settle family quarrels?"

"Precisely; or in the same way as a schoolmaster keeps order in a school."

"But what about the right of trades unions to interfere with the working of machines?"

NEED OF ARBITRATION.

"Well, with regard to that, though the principle may be right, mistakes have, I admit, been made by trades unionists in carrying out the detail; but such mistakes would have been corrected by an impartial court of arbitration, which must be outside all political influence. The provision of means for securing action by the Board of Trade in Great Britain is a step in advance, but it evidently does not go far enough. The successful working of the Act in New Zealand proves that by a system of fines, &c., the decision of this impartial court could be enforced. Such a law, although apparently arbitrary, would be justified, because it would secure public peace, security of labor, and would prevent untold suffering, which always results from a strike, and which falls most heavily on the women and children, and in many cases on the labourers who work under the skilled workmen, and who are innocent in having any part in the dispute."

"You are aware that during the strike, and indeed at all times, the trades unions have had a great deal to say about shorter hours. Your views on the relation of hours to output would, I think, be interesting, and perhaps instructive to our readers."

AS TO SHORTER HOURS.

"Well, with respect to the hours question, taking for purposes of illustration our own trade and our own firm, I may say that we employ about 2,400

hands, and our wages are higher and our hours shorter than those of our foreign competitors. Competition abroad in our articles is very keen, and we are on the whole handicapped by our fiscal regulations; Germany and France allowing drawbacks on duty paid on raw cocoa, whereas no such drawback is allowed to us. Yet with all this we are making remarkable progress in our export trade; the average increase for the last three years has been 15 per cent. per annum, or in other words, our export trade is more than half as large again as it was in 1894. We attribute this largely to the hearty co-operation of our employees, to their healthy surroundings, and to their shorter hours. The normal hours for women at the works of some of our leading Continental competitors are sixty per week, and for two months before Christmas they are from 7 A. M. to 9 P. M. on six week days, and from 8:30 A. M. to 5:30 P. M. on Sundays—or 89½ hours per week. The normal hours of our girls, of whom we employ over 1,600 (they all leave when they marry) are 43 hours per week, and for two months before Christmas 50½ hours, and yet they turn out in some departments as much as our foreign competitors during their very long hours. The hours of piece workers should be short, as competition between the workers is sure, in time, to bring about working at very high pressure."

Mr. Cadbury is a member of the Society of Friends and holds that the chief use for money is to do as much good as he can with it, and his wide practical philanthropy (as is well known) is commensurate with the abundant wealth which his remarkable business abilities and many years of hard work have brought to him.

LITTLE THINGS.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still,
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and a.m. and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was passed?

There is no "little," and there is no "much;"
We weigh and measure and define in vain.
A look, a word, a light, responsive touch
Can be the ministers of joy to pain.
A man can die of hunger, walled in gold;
A crumb may quicken hope to stronger breath.
And every day we give or we withhold
Some "little thing" which tells for life or death!
—Susan Coolidge.

If thou can'st not make thyself such an one as
thou would'st, how can'st thou expect to have another
in all things to thy liking.—*Thomas à Kempis.*

Literature and Bibliography

STORIES OF WORKERS.

Mr. Wyckoff's "Experiment in Reality"—Limitations to Its Value—Stories of Railroad Life.

Two things in the work of mediation and interpretation between social classes are difficult, and add an element of discouragement to the service—one, to make the working people believe that the well-to-do and privileged care a whit about them or their sufferings; the other, to make the well-to-do and privileged care that whit. The need of the day for this work of interpretation is intelligent information, and it is an encouraging sign of the times that an increasing number of observers is springing up and giving forth their impressions from first-hand observation. These fall into two classes; the intelligent working people who, from experience, write and talk of the struggles of their class, and the better educated college men and others who voluntarily assume more or less of the lot of the working people and more or less fully share their lives in order truthfully to picture the conditions as they are. Of this latter class is the writer of "The Workers—An Experiment in Reality," recently published by Charles Scribner's Sons, and from the pen of Walter A. Wyckoff, a Princeton University graduate, who felt the uselessness for practical purposes of discussion from merely literary sources upon the present industrial conditions, and determined to see for himself the circumstances of the unskilled laborer of these times.

One hot summer morning, Mr. Wyckoff, clothed in an old suit, without a copper in his pocket, set off from the comfortable summer home of a friend on Long Island Sound, on foot and alone, to challenge the world bare-handed for a living. In delightfully direct, clear, forceful Anglo-Saxon, with ready wit, discriminating judgment, fairness of mind, and humane temper of heart, this self-made proletaire tells the story of his experience. As a common laborer pulling down a building at West Point, a hotel porter, a hired man at an asylum, a farm hand, and a "bud" in a logging camp in Western Pennsylvania, he recounts his adventures, feelings and experiences from day to day in most interesting fashion, and contributes a rare insight into the daily life of the classes of labor among whom he found himself from the viewpoint of a cultured man of the world, incidentally weaving into his narrative some exceedingly vigorous and suggestive reflections upon various aspects of social life and contrast. To this extent

the book is an unusually refreshing and instructive one. When Mr. Wyckoff thus faced the world empty-handed, he did a brave, unusual—perhaps unparalleled—thing, an exceedingly interesting thing, and his observations of real life at first hand are of no small value. But the book is not an important contribution to social science.

After all, men are much more governed by feeling than by knowledge, and what we want most nowadays is to feel the condition of the working classes. We need some one to paint before us in clear colors, with the touch of life, the picture of the average worker of to-day—nay, more, thro the life of some great author from the common people we must live the very life of the American unskilled laborer, upon whom the conditions of our day press hardest. This Mr. Wyckoff helps us very little to do, for he is always the observer, seldom the one to whom the weariness, the despair, the hunger, the struggle with poverty and uncertainty and temptation are real and present things of life. The reader finds himself constantly thinking of this jaunt across-country, earning by the way the daily bread and nightly shelter, as after all not much more than an unusually interesting adventure, with small terrors for a keen, self-reliant young life, always within telegraph call, or at most a few days' mail, of home and friends. The adventure could be terminated at any moment. None of the desperation of modern industrial life is attached to this journey. He could never cease to be the alert young professional man, "experimenting" with reality. Always he could return at will to his comfortable home and comfortable middle-class status. If he should find himself where never any job at all was to be had, it was no question of starvation with him—home and friends guaranteed him funds to tide him over the idle spell or to abandon the experiment altogether. A serious illness could threaten little more than a termination of his rather enjoyable flitting from one employment to another.

What could he tell us of the despair of a strong, single young man, without a cent, homeless, friendless, workless in a great country, wanted nowhere, hurried from pillar to post by policeman, boarding-house keeper and the host of his own like that scramble for every trifling job in the great city? What could he know of the agony of a human father, watching with breaking heart the starvation of his family, his home broken up by sickness and want, last bits of furniture pledged for food and coal and shelter, as day after day, day after day, he tramps the streets with weary feet, weakening body and vanished courage, seeking for any kind of work at all that might promise a bite to eat—never once in all his book does Mr. Wyckoff

picture to us this fellow-man, of whom the great cities are so full.

An interesting piece of somewhat transient literature, sure to make some think who have not thought before of the laborer as a human being, of his weariness of body and barrenness of mind, it is ungracious to say no more of a book so well-meant and so full of the flavor of real life. Nevertheless this is no great contribution to the field of social study or of realistic life-studies. It tells some truth, but fails to tell the whole bitter truth the world needs so much to know.

[The first volume deals with experiences in the East; it is expected that a second series will describe experiences among "the workers" in Western cities and towns.]

Of the other class, and likely to be quite as valuable, if not more so, is the series of articles on railroad life, now being contributed to McClure's Magazine by Herbert E. Hamblen ("Fred B. Williams"). His own experiences as brakeman, flagman, fireman, engineer, and finally in important offices in the executive management of the road, are related vigorously and with a wealth of detail and vernacular that assures the reader of the genuineness of his claim to personal knowledge of the labor-life of which he writes. The account of his loss of his job because he could not recall, in such a way as would please the officials of the road and save from blame a relative of its president, the orders in supposed obedience to which two trains rushed on to their collision, will strike a sympathetic chord in the heart of many an old railroad man, and serves to add a touch of reality to the story and display the helplessness of the "unorganized" laborer.

J. P. G.

ENCYCLOPEDIA OF SOCIAL REFORM.

The long-promised "Encyclopedia of Social Reform," edited by William D. P. Bliss, with the co-operation of many specialists, has just been issued by the Funk & Wagnalls Company, of New York. For just this sort of book a popular need has been widely felt. It is a large octavo volume of 1,439 pages, two columns to the page, but is so well printed and typographically displayed as to be in most convenient form for ready reference. For comprehension of range, condensation of material, thoroughness of treatment, combined with popularity of style, the volume stands quite by itself. The only work with which it can be compared is Lalor's "Cyclopedia of Political and Social Science," in three volumes.

But the technical character of the latter invaluable authority, together with its expensiveness, leaves to this single reference volume the whole

field of demand for a popular encyclopedia devoted to social phenomena. In the variety of topics considered, as well as in the historical and scientific treatment of many subjects, the compass of the work transcends the suggestion of its title, for many of its articles deal with far wider aspects of their subjects than any present reformatory phase of them. And yet the very best basis and material for social reform are thus afforded.

For instance, the family is treated in a thoroughly scholarly way both historically and from the natural history sources of its origin. Its social, ethical, legal and religious status is as thoroughly handled, and its defense from what threatens it is made. Copious extracts from the best literature upon each subject are freely included, to the great enrichment of the whole work.

Without any fear of accusation of lack of originality, a whole page of acknowledgment of indebtedness to authors and publishers is made for permission to use the quotations which enhance the convenience of the volume to any reader, and its value to all who have not access to the authorities cited.

The article on "The City and Social Reform" is conspicuous for its success in the frank use of widely scattered but highly useful pre-existent material. In the departments of political economy, municipal administration, industrial economy, political science, social theory, and the scientific treatment of dependency and delinquency, the hand of expert specialists is everywhere visible. Unexampled emphasis and unusual space is given to the ethical and religious bearings of social phenomena. Writers selected from each of the principal religious denominations have shown the relations of their respective church fellowships to social reform. Pope Leo's entire encyclical on labor is printed to show the position of the Roman Catholic Church upon the social question. The editor's avowed Christian socialism assured the presentation of every phase of that theory of social ideal and order.

The selections and treatment of bibliographical data is one of the most suggestive features of the volume. The access given to the study of subjects of present interest and the material upon them gleaned from fugitive and obscure sources, which are beyond the ready reach of most readers, adds not the least element of unique value to this indispensable book of reference. Where else, for instance, will one look for material upon such present-day issues as abandoned farms, absenteeism, age of consent, agrarian legislation, individualism, injunctions, Chicago anarchists, "plutocracy," police matrons, trusts, unemployment, proportional representation and the referendum, the sweating system, Switzerland and social reform,

tramps, women's work and wages, women's college settlements, etc., etc.?

While, of course, sources of information upon most of the above subjects are accessible to scholars, there are thousands of readers and thinkers whose minds are in the grip of the social problem, to whom this single volume will become almost the only source of information and suggestion of further literary resources for studying social phenomena.

GRAHAM TAYLOR.

THE NEW BIBLIOGRAPHY.

List and Description of the Social Settlements of the World.

The new edition of the College Settlements Association's "Bibliography of College, Social and University Settlements" is at last in the hands of the contributing subscribers, and has been well received. It contains many new features and adds a good deal to the value of the former issues edited by Miss M. Katharine Jones, of Englewood, N. J., which was, up to its date, the best thing of its kind in existence. The present edition has a strong paper cover, a frontispiece portrait of Arnold Toynbee, used by courtesy of the Johns Hopkins University Press, and an introductory chapter on the nature and history of the Settlement Movement, by John P. Gavit, who compiled for the Association the present edition. An index makes the matter much more available than in former editions.

Seventy-five American settlements are listed, forty-three English and Scotch, and three in Asia, with a short description of each. This Bibliography can be obtained of the secretary of the College Settlements Association, Miss Susan G. Walker, 1202 Eighteenth Street, Washington, D. C., upon application, with two cents postage. THE COMMONS also has a limited number, and they may be obtained at Hull House, 335 South Halsted street.

THE "LABOUR ANNUAL."

Fourth Issue of an Invaluable Year Book of Social Reform.

The 1898 edition of the invaluable "Labour Annual," published and edited at Liverpool, Eng., by Mr. Joseph Edwards, is at hand and maintains the high standard of the three preceding editions. It is indeed "the year book for social and political reformers." In concise, clear, forcible manner is presented the view of the efforts for reform in England, and there is a good array of American references. Biographies and portraits of workers in the various schools are scattered through the

work, and the lists of lecturers, books, societies and periodicals are most valuable. There are a number of good articles on various aspects of reform work, and leading societies give brief reports of the work of the past year. The work can be obtained of THE COMMONS in paper for 30 cents, in cloth for 60 cents. We cordially recommend this and former issues—for each contains valuable matter not found in the others—to all who are interested in any phase of reform work, especially for the betterment of the condition of the working classes.

DAY NURSERY CONFERENCE.

Valuable Report of the Proceedings of the Meeting
Held in Boston Ready for Distribution.

A pamphlet of unusual value to settlement workers and others interested in children's work is the report of proceedings of the conference of day nurseries, held in Association Hall, Boston, March 24 and 25. As stated in the brief notice in last month's issue of THE COMMONS, the report can be obtained for 25 cents a copy by addressing Mrs. H. M. Laughlin, 74 Carver street, Boston. The report includes addresses on "The Children of the Tene-ments," by Jacob Riis, of New York; "The Scope of Day Nursery Work," by Mrs. Davis R. Dewey, of Boston; "Nursery Training and Kindergartens," by Laura Fisher; "Benefits of Central Organization," by Louise Rawson, of Cleveland; "Day Nurseries from a Money Point of View," by Mrs. Clifton Wing, of Boston; "Investigation and Registration," by Charles W. Birtwell; "The Physical Care of Children in the Creche," by Maria E. Love; "The Training of Nurse-maids," by Thomas M. Rotch, M. D.; "Whose Children Shall We Admit?" by Rev. N. B. W. Gallwey, of Chicago, and an address by Professor John Graham Brooks, of Cambridge. The pamphlet contains also a list of day nurseries in the United States, a set of very useful statistical tables, and a good index.

A copy of an attractive magazine issued in Tokyo and called the *Far East*, is at hand, with a fine article by Mr. Sen Katayama, of Kingsley Hall, Tokyo, on "The Labor Problem, New and Old;" and another by Mr. Tomoyoshi Murai, formerly a resident of South End House, Boston, and of Hull House and Chicago Commons, on "The Development and Outlook of Christianity in Japan."

THE moment working people are morally one, united in idea, injunction government and deputy massacres will cease. But revolutionary instigators are powerful to keep the people divided.—*Public Ownership Review*.

STRICTLY BUSINESS.

Some Thoughts About Advertising in "The Commons"—The "Labour Annual"—To Philadelphia Readers—"Christ Tales."

AS WE HAVE STATED in an advertisement on the cover of this issue of THE COMMONS, the time has come for advertisers who want to reach our kind of constituency to consider THE COMMONS as an advertising medium. What kind of constituency is it? That's a fair question, for it concerns the 7,000 folk to whom the December issue was addressed, and their friends and relatives, who also read the paper. Well, they include all the settlement workers in the world, for to every settlement we send THE COMMONS free, as a matter of course. Then there is the large and growing number of plain people in this country interested in the work the settlements are doing for the social welfare. Throughout the Middle West especially, but in all parts of the country as well, professional men and women, teachers, ministers, business men of progressive mind, and others interested in the essential social movements of our day, have THE COMMONS, and scores of letters attest the fact that it is read by them from cover to cover. Intelligent workingmen of many kinds of thought follow its Labour Studies with interest. An advertisement in THE COMMONS, in short, will be read with attention by a large, increasing, and yet selected constituency of the keenest minds and most intelligent observers of the affairs of the world.

TO PHILADELPHIA READERS OF THE COMMONS, we need to explain that this issue is being sent to all former subscribers of the *College Settlement News*, until lately published by the Philadelphia College settlement. We shall publish from time to time a budget of news from that settlement, and shall seek, so far as we can, to supply the place which the suspension of that excellent little paper leaves vacant.

WE HAVE STILL ON HAND a large supply of the "Child's Christ Tales," and urge again the excellence of this collection of Christ-stories for all who have occasion to tell such stories in children's clubs, Sunday schools, or to children anywhere. The rate of 75 cents will be continued for a short time, and readers can obtain the book for 50 cents by sending with the order a new subscription to THE COMMONS. (See advertisement, page 16.)

WE ARE GLAD TO OFFER to our readers, at the same price at which it sells in England, the 1898 issue of the English "LABOUR ANNUAL," published at London by Joseph Edwards, and to furnish former issues at the same figure, as they may be ordered. Any other books in the social field we can furnish to our readers as cheaply as they can be obtained of any bookseller. We shall always be glad to quote prices upon any work in the market.

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THE DIRECTION OF

THE COMMONS

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To collect, disburse and publish bibliography and other historical data and general information concerning the world-wide Settlement Movement.

To facilitate helpful communication between Settlements.

To be of all possible service to people living and working on the basis of the Settlement Idea.

WANTED, THEREFORE,

Prompt Information as to the foundation of new Settlements, or the existence of old ones not well known. Better that we should duplicate information than not to have it at all.

Copies (several when possible), of all reports, circulars, and other printed matter, however apparently trivial, including tickets, programs and all other transient material, issued by or concerning any settlement. Complete files of all such matter are urgently desired.

References to, and if possible copies of, all periodical, newspaper, magazine or review articles, or allusions, however scant, in books or pamphlets, with reference to the Settlement Movement or to any Settlement. These references should *always* give minute particulars as to the name of the publication, date, author if possible, etc.

In short, we desire to have on hand and to **keep complete**, material suggesting the **entire history of each and every Settlement.**

All head-workers and secretaries of Settlements in **all Countries** are urged to co-operate.

NOTE.—The following Settlement Literature may now be obtained through the Bureau: "Social Settlements and the Labor Question" (Reprint from the proceedings of the 23d National Conference of Charities and Correction). Single copies, 25 cents, postpaid.

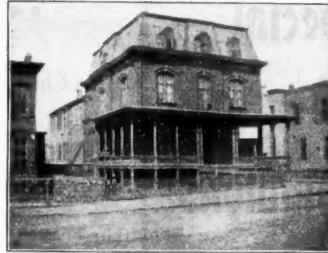
Bibliography of College, Social and University Settlements, published by the College Settlements Association. Free on receipt of 2 cents postage.

Material for and inquiries concerning the Bureau should be addressed to

Editor of **THE COMMONS**,

140 North Union St., Chicago, Ill., U.S.A.

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Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

COMMONS NOTES.

—The Choral Club will give a concert February 14, at Scandia Hall.

—A much enjoyed visit from abroad, late in January, was that of Mr. William A. Clark, head of Lincoln House, Boston, who spent several days with us.

—The preponderance of Chicago Commons matter in the last issue leads us to minimize it in the present issue. It is for no lack of interesting news, however.

—Recent speakers at the Tuesday evening economic meeting have been Thomas J. Elderkin, secretary of the National Seamen's Union; Mr. Abraham Bisno, who spoke on the "Marxian Theory of Value;" Thomas J. Morgan, on "Law and Labor;" Rev. Charles M. Sheldon, on "Conditions in Kansas;" James B. Smiley, on "The Referendum;" Prof. George D. Herron, on "Christ's Economic of Distribution;" J. Stitt Wilson, on "Christ's Solution of the Labor Problem." The meetings are certainly gaining in value and seriousness, and in their instructive quality for all concerned. The attendance continues to tax the resources of our largest room.

A REFORMER.

He spent his life reforming things.
But when, at last, they laid him on the shelf,
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He had neglected to reform himself.

—Chicago Daily News.



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